

WED. JUNE 5, 1963
Played Sept. 5, 1963

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Good, here we are. Another week, another week regarding work or regarding ideas or regarding associating ourselves with ideas or maybe a little self-study or maybe a little recognition of what we have to work with, and, of course, the difficulties that are involved in working right, in the right way. Who has particular remarks about this?

Question: I was wondering, regarding the work, if it is better not to come to conclusions so that we would have an open mind.

Mr. Nyland: Do you think that you could eliminate conclusions?

Question: Well, to some extent you have to if you ~~xxxx~~ feel like you know something, then you sort of shut your mind for further development sometimes.

Mr. Nyland: How?

Question: Well, I just felt that way. It is an idea that I am confused about.

Mr. Nyland: It does not really apply. You have to come to conclusions. If you work, you see something. That is recorded. The conclusion is that you see something which, afterwards, you could describe. If you like the conclusion, you will continue to try to find out more. If you do not like what you see, you are apt to shut your eyes. You do not want to work.

Question: I mean regarding trying to wake up and to observe yourself impartially.

Mr. Nyland: When you observe yourself, I call that to try to see yourself objectively, you see certain things. Some you have known, some you have not known. When you have not known them, you may be surprised. Some you have seen with subjectivity. I mean by that: interpreting it in a certain way. And, when you try to be objective, you have a difficult time because you are too much attached to it or your feelings

are too fast so that immediately you start judging or liking or disliking it.

So, whatever it is that you observe ~~xxxxxxxx~~ yourself and you try to become aware of yourself, you collect a great deal of data; some good and some not so good, some pure and some not so pure, some truthful and some not truthful. All of that are recorded in you when you continue to try to establish for yourself a certain valuation of what you are. And the idea of becoming aware is that I start to find out what I really am, instead of basing it on what I would like to be or what I have always thought I was; that I come to a conclusion that this is, for me, the truth. So, we have to start very simply; that is, I have to see myself impartially in a different way; in different ways of my manifestations.

The accumulation of data that I then gradually collect simply is there for me to look at. Sometimes, when I look at them, afterwards, after they have happened, when they are in ~~in~~ my memory, I bring a picture of what I was, how I have behaved, and I say, at the time when I behaved and I tried to be as truthful as I could be about myself, that is, the less identified I could be, the better it would be for the sake of truth. Nevertheless, that is me. Now, this conclusion, "This is me", maybe I do not like it at all. Or maybe it has opened up an opportunity for seeing myself which I have never seen before because I never really tried to study myself in that way. All of that, of course, takes place in a memory, remembering what I have seen. So, it is an ordinary thought process in which I become more and more acquainted with myself.

Now, this is the whole question. If I continue to accumulate data, there may be a point at which I accumulate so many things that I consider bad that I do not want to live with it. That I either say, "If it is so, I will stop working on myself" or "If it is not so, I ought to work a little better in order to establish the fact of what really is so."

If I come to a conclusion that it is really so and I say, "It is bad", in accordance with what I consider myself to be bad, that is, according to ordinary morality or that I uncover certain hidden motivations of which I was not at all aware, I ~~xxxxx~~ still have a chance of saying, "I do not like myself that way." I close my eyes again and I go back to sleep.

You see, the while process, particularly in the beginning, of self-study, is that I accumulate many facts about myself and I start to consider: Do I want to continue to see such facts or do I want to close my eyes? If I want to continue, I will try to remain awake. If I want to close my eyes psychologically, I will fall asleep psychologically. It is a very simple thing.

Question: I just thought maybe I would be on the wrong track.

Mr. Nyland: Why? You are on the right track as long as you accumulate data about yourself and as long as such data are truthful. That is the only right track there is.

Work means I become aware of myself as I am; that is, as I behave physically, as I am emotionally and as I am intellectually. For the time being, I say I do not want to consider my feeling center and my intellectual center because it is extremely difficult to be impartial to them since impartiality means that I do not want to involve any emotions. When I look at my emotions with something that is non-emotional, I will have a very difficult time even to recognize it. So, I first try to establish for myself a method which I can, more or less, manage. I can become aware of my physical behavior, my physical body as it is and as it behaves in trying to see that what takes place. And I try to see it taking place as if I am not myself but someone else, altho I have interest in that what I am and I want to see/honestly as ~~xxxxx~~ I can. I mean by that, without being identified with it. So, I will not try to describe it. I will not like it. I will not put it in a certain place.

I will not criticize it. I will simply take it as it appears to me. And the third requirement is that it has to be done at the time when it actually happens. That is a requirement which is logical because it follows from non-identification that only non-identification can take place when it is simultaneous, when it is at the moment that it happens. But, we do not have to theorize about that.

I first have enough to do in trying to remain, as it were, present to myself as if someone else is looking at me, as if someone is part of me, looking at the other part, as if someone is present to my existence. And that existence is registered in my mind. Let's assume for a moment that it takes place as if it is registered simply as a fact of existence. You understand what I mean?

Now, you will not understand more unless you start to practise because, ~~make~~ only when you now start to practise will there be more opportunities for understanding more things. And the great difficulty is that it becomes a little bewildering is that we do not work. But, if we start working, we work away many ideas which we have in our minds and make room for ideas, more or less, let's call it, of an objective nature. So, the requirement is: I understand theoretically what is necessary for me to work on myself, what is the requirement of the acquisition of a certain method by means of which I hope ultimately to reach a certain state of objectivity regarding myself. And, unless I start putting to practise that what I know, in actually performing it, or seeing a manifestation in that way, I will not have a chance to continue with work because I must take the first step first.

Question: I had a task but I moved this week so I had so much on my mind it was just a matter of going thru it without...

Mr. Nyland: I think it is better you do the task again this week and particularly having in mind what I just now said.

Question: I thought maybe I needed a week without a task.

Mr. Nyland: No, because other people do not have a task every once in a while? No, let's have an accumulation of tasks. It would be very

interesting. Alright? Good. This week the same task.

Taylor Morris: Mr. Nyland, some time ago I had a task of walking during the morning after having read. And the best that came out of it that I remember, I was doing one thing, one little thing, like walking. And I thought that was kind of a key. And I was reminded of that again last week when Jerry asked for his task. And I felt that I have lost that key of being able to do one little thing ~~gather~~???. And being able to do a whole lot of things or maybe eventually everything, in an aware and awake manner.

Mr. Nyland: When you have time Taylor, to do certain things over a certain length of time, you find different tasks, you find different ways of trying to find out about yourself and what you are. Of course, any of these different kind of methods or these different ways of how one wants to look at oneself and what kind of little tricks that you have employed, all run dry. And my attitude towards ~~work~~ work gradually changes because, with the accumulation of certain data about myself, some of which I like and some I do not like, I also lose the initial energy with which I started. And the curiosity is a little worn off because, for myself, that what I am is really not a very interesting person. If I force myself constantly to see myself, what I really am, without any identification, it is nothing else but a recording. And that, in itself, is not very nice. That is, it does not give me any perspective. If I keep on saying, "I am this, I am this, I do this, I do that", it is not a very elevating kind of picture about myself.

How can I change it when I really want to continue? I have to introduce quite a number of different factors that ostensibly have nothing to do with myself. But it has to do with an aim in my life as I have tried to see it and instead of then constantly looking at what I am, I have to have a motivation of the reason why I want to go thru all ~~kind~~ this rigamarole of trying to become objective.

The first way by which I actually receive a definite desire of doing something, when, in retrospect, seeing myself as impartially as

I can, or having seen myself impartially, I get a picture of myself which is not at all what I was used to ~~xxx~~ or what I thought I originally was. When I start to study myself, that is, I continue now to study myself as an object with which I want to become acquainted and where I want to study the behavior forms of myself, my personality. I see that, at times, it is impossible for me to do certain things even if I believe I could do it or that I even make a statement, "I ought to be able to do it." And, I cannot understand why, when I make up my mind of certain things, that I cannot consider all the factors that are involved and usually that one of the factors which I have forgotten spoils it all.

Take, for instance, when I am in relationship with other people. I want to be a good friend. I want to be a father. I want to have towards someone a certain attitude which I believe I could use or, rather, that if I want to use it regarding someone else to learn from such a person, in reverse, I may have an intention of telling someone something. And I want to tell it in order to help that person. With this particular kind of enthusiasm, I approach the person and I tell what I think he or she ought to do. And I do not take into consideration the state in which the other person is. Maybe I do not see it quite right. But, in any event, I do not know how the other person will take it and that they may not be entirely open to whatever my suggestions are, even if I mean well. I say it is a mistake that I use myself in such a case when I do not ~~xxx~~ know what is the ground on which I stand. And the result is, of course, that the other person starts to dislike instead of liking me. If my aim was that I would do a good deed and thereby maybe stroke my vanity, certainly I am way off the mark when I do not consider the situation in which the other person is.

It is a very small sample of how I cannot, at times, know what is the effect of my actions because I do not draw in and I do not have

enough information or data about anyone else and the particular state inwhich they are. And, as a result, I force sometimes certain things that I am interested in.

Supposing I am a salesman. I want to sell certain things and I believe in the product that I sell. It really is a good product. I could convince almost anybody. And I come and there is the prospective costumer and he has to buy from me. And, unfortunately, the customer, his wife died or he had a bad lunch or he did not sleep well. And I come in with my regular rigamorale and say, "Now, Mr. So and So, and this and that and here you are. and please sign on the dotted line. Thank you very much." Of course it does not work. And everybody knows that in any kind of a relationship, the nature of the relationship has to be determined before hand.

Some people have a very fine sensitive feeling regarding it. They know what to say and what not to say. But most people are always like cows: They trample in, you know, and hope for the best. Sometimes, when I see this and I see such stupidity on my part and I see I have spoiled it, I say, "I wish I could do something about it and I wish I would be able to control myself in a different way so that the next time that kind of thing will not bite me. So, with the best of intentions, I start out again. And, for some reason or other, I am caught again in exactly the same thing. And even at the time I tell, "I will not do it", something forces me. And I am under the influence of certain things that I cannot control and that, altho I know it, I cannot prevent them.

I am not talking about habits; about how I am, how I have been brought up, what kind of words I will use to what kind of people, how, if I am argumentative or in my salesmanship or in my teaching or in being a husband, always will use a certain stereotyped form of behavior. With

people who understand it, it is alright. But, if I apply it with people who do not understand it, I am all wrong.

The question is always: Where is my flexibility? Where is my control? Where is my ability to adapt myself to conditions which sometimes I can see and understand and I am unable to control myself in such a situation. Or, where is it that it would be possible for me to go, as it were, step by step and not be fooled by certain intentions or ideas about myself or sometimes what I call, with a big word, that I have an intuitive feeling that that and that ought to be good? Or, if it is not, and I am disappointed, that then naturally I will blame the other person, circumstances, conditions, the weather, everything that goes with it - except myself.

I say these kind of motivations regarding my own life, regarding the place which I fulfill, regarding the place where I am and how I behave in such a place and where I try to become more and more honest regarding myself, that I want to see what I really am. And I see then how I fail and how terrible I am at times; how conceited, how idiotic, how overkind, how sentimental in the wrong place, how forebearing; all the different things I call it vices and virtues which are not in place at times and where I ought to be able to control it or to see it and to adjust my behavior in accordance with whatever the requirements are of the situation, what it demands.

And here I am as a mechanical human being, behaving in a certain way, without any control, without even any regulations. You know well enough I have a tendency to do certain things. My body wants certain things. It has a wish of its own. It says, "I want it. I want." I say a piece of candy. Alright, a piece of candy. It is wish. I say, "I want to eat; yes, I want to eat; I will eat." Now I eat. Now I over eat. Now I am sick. Now I have -?-. I sleep; I drink, I am a good fellow. I want to do this for someone else, even if they do not like it or not.

I want to educate children and I tell them what I think is right for them because it was right for me, for my father, my grandfather, everybody in the family, so, my child also has to be like they.

You know, we are idiots, really idiots when you come to think of it. And we do not want to see it. We see it much easier in others. And very often we say, "Such an idiot he is. If I were..." and then you know, the usual story. And I cannot see my own idiocy. But, if I start to study, that is, if I try to see really and honestly and not having to account for it to any one, when I see it, really, I can keep it to myself and say, "By gosh, I will try to do better next time. I hope no one say it." Well, it is probably true. I do a lot of things, behaving in a certain way because I am afraid that someone else will tell me that I am this or that. And I am swayed constantly, day after day, by little things in life which look like nothing at all if I only could think about it. But, at the moment when it happens and it strikes me in a certain way, particularly in my feelings or in my vanity or in my that what I call pride or my so-called emotional creative art and so forth, then very often I am stepped on my toes. And I cannot help it.

This is the realization that I must come to; that even with the best of intentions, I start out in the morning and I say, "Today I am going to be less mechanical". And, before I know it, I am as mechanical as anybody else. I have forgotten my desire that I want to wake up. I start out with it. Before I have five words out of mouth, I have lost myself. And I come to the conclusions that even simple things like that, altho they look so simple and I ought to be able to do it because my mind is very able to do this and that and therefore I ought to be able to observe myself; that even when I try, I cannot continue with it. I make an attempt. I am, at the moment, I am awake. The next moment I am back again in, let's call it, in ordinary state of thought. I can say, Yes, it is like as if I am asleep again compared to the moment when I was

really awake.

So, when I say that gradually, out of work, my wish to work dies out because my curiosity does not last long enough, I have to ~~introduce~~ introduce different motivations for my work. And one of the motivations is actually that I start seeing myself, how I am and, in all sincerity, I do not like it. I say, "Is this a man? Is this really what he ought to be? Is this a man who is dependable? A man who can actually do at the proper time what he must do? Is he a person who can control or say and find the proper words for the proper situation? And you know, this study of oneself and carried out with relationships which I only keep in my own conscience and which I am not responsible for to anyone else, than only I could say, Regardless of that what I could become responsible for, if I profess that there is a higher being who I worship or towards whom, let' say, I have a relation that I look up to or that I feel religiously that I have a very definite place regarding ~~in~~ that and, in that respect, to that I have an obligation. Many things of that kind can be introduced into a reason why I wish to work.

But the most important part is that the way I am, the way I find myself, I know how incomplete I am. And that is really the most fundamental reason for work. That is, if I see that I have reached a maturity regarding my physical being, but that my emotions are not as yet fully enough developed and as far as my mind is concerned it is still in a more or less chaotic associative state of different thought which surely I do not control and come in, into me at any one time and I can not even do away with them. If I say, "I do not want to think it", I keep on thinking it. I see how impossible it is for my mind to talk to my feelings and that my feelings simply continue the way it wants to, and that my mind has no power, no authority and that only at times is it possible for my mind to make my body do certain things. But when my

body is already in a state, let's say, of extreme hunger or tiredness or really wishing to do, particularly when certain factors are involved which are almost impossible to control, like sex or the desire for alcohol or the desire for drugs or things inwhich I want to believe or the desire for medicine or the desire to run to the doctor when there is something a little bit wrong with me, or the desire on my part that when I have an experience I have to tell it to everybody or the desire for gossip which I still call a certain physical form of behavior since I use my voice for the purpose of really wanting to show someone how much I know and ~~think~~ things of that kind. Everything that has to do with what I am, my feelings, my vanity, everything that is me as personality; that I see in such functioning I am not at all a complete man. And that even in that what I have, what I possess, what I possess regarding intellect or regarding my feeling is not as yet matched in maturity with my physical being.

Then I say, "What is this?" If I am to become a harmonious man, what is needed? "or me to reduce my physical appearance? Or to increase the possibility of development of my emotional center or my intellectual center? When I start to think about this, really in detail and really contemplate and come to myself regarding that and find myself in that situation of: Here I am; I am half, I am not what I should be, I am bound by so many things. I am constantly under the influence of certain things that I should not be under the influence of; that I should be able to stand on my own feet, that I should not constantly react to any kind of an influence from the outside, that I simply do it because someone else does something to me."

Then I say, "Where is this what I ~~am~~ like to call my will or even a certain wish of a certain strength? What is it that I work with?" And then I say, "I work with an instrument which is ~~xxxx~~ far from ideal and how then can I ever expect to do anything regarding the possible develop-

ment of myself if I do not consider the necessity of bringing the machinery that I have to use in a better condition? You see what I mean?

I have to introduce constantly in work new ideas regarding myself and new motivations. So that when I start working, that I am not entirely dependant on the initial energy with which I have started, the curiosity and all of that kind of interest. After a little while it must disappear because it is not being fed. It is a remnant of something that is in me, certainly, as a form of life because I want to grow. That is in me as a wish. But then it is over-shadowed by so many other things that ~~xxxx~~ also require my interest so that there is very little left for the possible development of myself.

And what is against it is exactly that, in ordinary life, I do not ~~xx~~ need consciousness. That is, when I am young or when I have ambitions, when I have an idea of creation, when I have something that I wish to say, when I want to develop certain things in ordinary living and I accomplish this and that and so forth, of course I feel that I am satisfied. And why should I become objective regarding myself when I see that in my subjectivity par excellence I start to excel and to become something worthwhile so that very soon someone says, "Ah, Mr. So and so; Yes I know about you. You are wonderful and so forth". Constantly I bring that to the foreground and I say, "Now match this with the difficult of becoming objective". And then I say, "Who wants it"?

You see, I have to be very strong regarding it because there must be a very definite motivation that I want to do that against all the difficulties; that I want to overcome such difficulties so that, in doing that, I reach a certain kind of a level which I know, when I am honest, I do not reach in ordinary life and that, for the time being, the satisfactions of ordinary life, they will go quite some time because I will make money and I have friends and I can marry and all the various things that belong to it.

But it does not mean that, as far as my own heart is concerned, inner heart, my essence or that my relation as far as me, let's call it, private life regarding my conscience, that that is satisfied. And it is that quenching of that kind of a thirst for which I need work. You understand what I mean?

It is a bog job abd do not rely all the time on the little things, that they will maintain ~~you~~ themselves. It will not. You have to make it. You have to be stimulated time and time again from different directions in a variety of different aspects in your life, in your ambitions, in whatever you are interested in and to take from ~~you~~ anyone of them something for you, for your own possible growth, in order to re-establish for yourself: This is what I am; and to be honest regarding that what you are. And then to try to grow from that standpoint.

Henry Weltzer: "hen we ask fro a task, do we have the responsibility of reporting on it?

Mr. Nyland: Well, you know sometimes I speak too much and there is not chance. Then you are absolved from th responsibility. A task is for one week. Of, for some reason or other, I talk too much, then you have two weeks. After the two weeks, no more task, even if you do not get a chance to get -?-. But, if you wish an answer to a task or you want to report on it, you hang up your arm like this and do not let go until I see it.

Henry: I want~~u~~ to report on the task you gave me of taking two days and trying to make these precious days. The first time I tried it, it was precious but I was inefficent but it had a preciousness about it. I was not successful the second tine.

Mr. Nyland: For the second day you mean?

Henry: I was efficent.

Mr. Nyland: "he first one was precious and not efficent. "hich one do you value more?

Henry: The first one.

Mr. Nyland: What is the efficiency? What are you looking for? Efficiency in your ordinary professional work? Why efficiency? You know, if I can become conscious and I crawl and if I could become conscious while I crawl and remain conscious as I crawl, I do not care if I can run. The purpose is: I want to be conscious. So efficency, forget it.

Precious! That is different. It determines for me what my life is worth and if I can experience a precious day, I really know at the end of the day that I have lived. And something in me becomes very satisfied by the fact that I know that I have spent it in the way I really ought to. It is as if at such a time I become free, like a child. I have taken life as a child takes it and not like a grown up man who is efficient, but a person who is simple and who can, because of such simplicity, reach a certain level within himself which is worth far more than all the treasures of the Earth.

I am interested in something that is not necessarily of this Earth. I am interested not for Earthly reasons. I make a distinction between I am living on Earth and, at the same time, I have an inclination and somehow, if I can say, an Ahming, something that gives me a feeling as if something exists which is like a pre-sebtiment, a hope for something that I know also exists altho very small. And I cannot even describe it. But it is something that I really strive for as, almost I would say, as if I want to get away from Earth as fast as I possibly can!

Sometimes such sad situations exist that I am really thru and that I cannot stand the conditions inwhich I live. If then I have hope for the possibility of using that what must be gone thru, even if it a valley of tears, and it is full of suffereing, then at least I can say, "As soon as I possibly can, as soon as I have paid my debt, then I will leave, then I will be free." This kind of hope can be when I see a day as a precious day. It is then as if, regarding myself, my conscience, my essence, my that what I call inner-inner of myself, that is, the holy of the holiest of me, that is what us struck when all of me becomes interested in the possibility of something, altho I cannot understand it, and I can never really feel it, that I know that such existence is there. And that I, at that time, am united with that and almost as if, at such a time, I become one with it. That is preciousness and that

preciousness for one day is worth many many other days. So, efficient, forget it. Once a week, it is wonderful. It is fully as good as playing golf, you know, and you make one hole in one and all the ~~the~~ eighteen others you do not care about.

If I meet God, there is something in me for that day. And it makes that day as if it is outstanding. As if it becomes for me a day of creation. As if it is a birthday of birthdays. As if at such a time a new life starts. With other words, let's say, it is a day of resolution but it is a day which is based on a foundation of my own solidity where I know I have found myself and with this I can return to the possibility of Earth, to live the way I should live.

So, now more of this task. Alright? Another little task? The getting up in the morning is easy, isn't it? Talking to people is difficult isn't it? Can you say sometimes certain things that you want to say? Can you say sometimes to someone the things you want to say in the way you want to say them? Supposing you see ~~the~~ someone, someone comes to you, you go and see someone, You have something in mind. Try to remember before you go. You come to yourself. You try to visualize audibly how you ~~will~~ will be when you speak, what you will say, what words you will use, how exactly you will use such words in a certain way. You understand it as a problem? It is very difficult. But you try in a very small way with someone you do not have to care about.

Henry: Could you please say it again. I am confused.

Mr. Nyland: Supposing I have a friend. I meet a friend and as I go and see him and I walk on the street, maybe the elevator, I have him in mind. I will see him in his room. I see him there already. It is as if I already come in and I will say, "Hello John. How are you?" And then I will say, "How was today? How was your work? What have you done? Oh, there is a book I want you to read. It is a book like this." And then you start to describe it. This is something I make up in my mind before

I see him. And then, when I see him, I repeat what I have made up my mind to say. I will probably have a hard time because I will probably forget, you know. It is like buying something in the grocery store and you have five items but you only remember four. Well, maybe a little list, maybe write it up. Maybe you come a little before and you open the door and say, "no, no, no." And then, "Good morning John. How are you?" You know what I mean - to have to put it in such a way that you have heard it before. Your tonation has to be like that. You must hear it before you say it. You have to have a picture of how you will be. You know the surroundings; you know the friends; you probably know what he will say. You will put out your hands. You will shake hands. You will say, "Good morning John" in a certain way. You know your voice. You will know what you want to express with it. Not for very long; two or three minutes. But it has to be as exact as you have heard it before.

Creation: This -?- I see things already in space. I see as creation. It is as if I have an image which for me is already reality. And, almost I would say, all I have to do is to put it in words. Alright. Let me know next week.

Betty Fox: I would like to report on my task which you gave me two weeks ago which was to observe myself during the day in various situations. On Thursday I was able to do it. I was able to observe myself in a situation which I had not been able to do the prior week. On Friday I continued and I felt an increasing energy in this respect. And I kept expanding the situations ~~from~~ until the afternoon. And I decided that I would try to do it at my desk...

Mr. Nyland: Didn't we talk about smiling Betty?

Betty: Why do I have to smile?

Mr. Nyland: Because I said something about your voice and there is a certain monotony in the reporting. You know, when one wants to do a thing for a purpose and the purpose is worthwhile, you can also describe it as something that was worthwhile. I talked about adventure. I talked about something new, as if new, as if it is the first time, as if you are going to do something that you have never seen before and, as it were, you wake up in that state of being joyful about the fact that you are alive.

Betty: Well, I used to feel that way more than lately.

Mr. Nyland: I am not saying anything that you have to change all of a sudden. Only I say, "Keep it in mind." it makes it really so much nicer and also much more helpful for you because it will be unusual. So, now tell about the task.

Betty: I continued on Friday...

Mr. Nyland: ??? Not withstanding yourself, there was the smile.

Betty: I was above to...I kept reminding myself all afternoon of being awake and at least, if I did not really succeed in being awake, I was aware of keeping reminding myself to be awake, which was more than I had been doing. And, by the end of the afternoon, well, I got a funny feeling that here I was, trying to put the attention on myself, to observe myself and I got a feeling that other people resented it; that my attention should be on other people.

Mr. Nyland: Betty, when that happens, stop it. As soon as you start taking in other people and considering them, one does not work any more. It is of no use.

Betty: I could not do it any more.

Mr. Nyland: By that time probably, as I said before, it has run dry and then one must not force it. You have to wait until there is again enough energy in the form of a certain interest which will make you work or try. But, as I said, in the beginning such things run dry; sometimes very quickly, sometimes after a little while. But all of it runs dry. And in the attempt which I have for a day as a task, I only have so much energy. And, for a little while, it is alright. Then, when it stops, I cannot do it. If I then force it, I go against my grain in such a way that the tension prevents me from being awake. So, I xxxx do not gain anything at all. All I do is to force a certain situation about which I am not at all awake. And certainly I could not maintain myself in a state of awareness.

So, I forget it. I do it when I can. I have a desire at a certain time that I wish to see something of myself, I make that attempt. That attempt, after two or three minutes - finished. Let it go. Continue with ordinary work. Do not pay attention to other work. Do not have a feeling that you should be working. Continue; your ordinary work will again give you an opportunity to try. It will come to you as a thought

or a little feeling of something, "Maybe I can do this with being awake" Then, be awake. And again it will leave you. You will not know when it leaves you. After a little while it is gone. You have a thought, "Yes, I have lost it again." Maybe at that moment you do not have enough wish to do something about it. You will say to yourself, "Yes, I lost it; too bad." Wait again until the desire is there that you can put the desire really to work and then, again and again during the day, during an afternoon.

If you can do this for one day, with this kind of thing in mind, you will really work during that one day. If that is the case, you can be lazy the next day. Do it like that. Three days a week. Alright? You can even select what you want. You can take two days in succession. You can go on the momentum of the previous day if you wish. But all the time having in mind I do it when I wish. Not: I do it when I must. Alright? Good.

Judy Goldstein: My task was to, in the office, to walk around my desk and to walk back. And well, I was very disappointed.

Mr. Nyland: In what? In the desk?

Judy: I am always disappointed in the desk.

Mr. Nyland: ???

Judy: I found that not on every day, but on many of the days this week, I was doing this task not the way you told me. You told me to do this not when I just thought of work but when I had a very strong desire to work. And this was not present. I did not have this so I thought I would it when I thought of work. I cannot say that I had a very strong taste of seeing myself.

Mr. Nyland: Then, at the end of the day, what happens to you?

Judy: I don't understand.

Mr. Nyland: If you look at yourself then as you have been and you have discovered that you do not have much of a strong desire, what do you do?

Judy: Well, I work any way.

Mr. Nyland: How?

Judy: It almost seems accidental but work is on my mind a great deal of the time. And it seemed peculiar to me that when I was given a task which should have increased my interest, it did not; that at other times

I work better. I cannot say there is any specific time but I listen to my voice; in small activities in my house, little things, I make attempts.

Mr. Nyland: Then you did not do the task?

Judy: Well, nothing very much seems to happen. I keep expecting something to happen.

Mr. Nyland: What would you expect?

Judy: Things that I have been told from reading and from him talking to people; experiences that other people have had. Well, like Ouspensky talks about....

Mr. Nyland: Yes, but that is Ouspensky.

Judy: True. It is always someone else.

Mr. Nyland: ??? you take it now as something that might happen to you. You know, other wise there is not sense. Whatever Ouspensky or someone else does not make any difference. But you hear what someone else has experience or you read about what Ouspensky has experience and then you say, "Now, could I have that experience also?" You know, if you come to a conclusions that it is possible for you to have that experience, you have a perfectly legitimate reason to hope for it. So, what kind of an experience that could be applied to you, not Ouspensky? You see, you have to be reasonable about it. For instance, Ouspensky can describe a certain state where it is this and then so forth and he had a state of hallucination inwhich he saw -- I am just saying something -- inwhich he saw God sitting on a throne and then you say, "Ah, that is a nice experience. Now, I would like it also." You see? And then, after a little while, you will say, ??? You see what I mean? it has to be reasonable. You have to know by this time whatever you ~~xxxx~~ are, with your limitations, what work efforts you make, what you reasonably could expect from the efforts you ~~xx~~ make -- not from the efforts Ouspensky has made or what someone else has made. And then, what is is that you really would expect to describe? How? What would you like to become? Or how do you think you should be as a result of work on yourself? To be able to control yourself more?

Judy: That's one thing.

Mr. Nyland: To have more ambition?

Judy: Yes.

Mr. Nyland: Can you control yourself in a different way, without working?

Judy: It's haphazard.

Mr. Nyland: If you really set out that you want to control yourself, and you live with that idea, you do not let it get out of your mind; before you have breakfast you say, "Ah, I want to control myself. Today is a control day." After breakfast, before you put on your coat, before you go out, "Today I want to control myself. I will not say anything; I want to be able to say what I want to say. I do not want to be taken in by someone. I want control. When I do not want to say, I will be able to keep my mouth shut and so forth." Alright? "whatever you understand by controlling yourself. You have this idea in mind. And whenever this is a possibility that you will lose your control, you remember, "Oh no, no no. I do not." Do you need consciousness for that?

Judy: It depends what kind of control.

Mr. Nyland: It depends entirely what you wish to get from consciousness. We do not measure that way. I have said many times, "seek ye the Kingdom of Heaven and then all things, including control, will be added unto you." What is the Kingdom of Heaven? it is within. It is the realization of that what I am; to be able to see that what I am impartially. This would be Heaven because in that state I would be free from any desire to control myself. If I am, and assume for a moment I am in that state, if for me that would be like Heaven on Earth, then all things will be added. That means, if from this standpoint of being as in Heaven, I would start to work, I would be able to control myself because I am awake.

I am afraid you are looking for something that you will never get. If you are looking for being awake, you will get it. If the idea is that you want to find out for yourself what you are, regardless of what it

does, but to accept that whatever it does as is, without any further ado, without any further criticism, then I can have towards myself a realization of: That what I am, I am. And I know that, I become aware of that. It is a state then inwhich I realize that that existence of mine is acceptable by the fact of its existence. Not by the fact of how it looks and not by the fact of its ability but the fact of its existence of important. That is the state of awareness I wish. When I am in that state of awareness, I will see many possiblities of how this can be used and how itself can be managed under the influence of something that is far superior from that what is; that what I call I, which, when I am awake, exists. You must not put the cart before the horse. The desire is: I want to wake up. The desire is to try to become aware of myself; as I walk around the desk, as I sit down, if possible, as I type, if I speak to someone. Then I wish to hear my voice as it is, as I am in all forms of behavior.

I am not talking about controlling anything. I am only talking about a manifestation of my life which exists at the present time in the form of my body. And I can call it: I am God's child. But I do not behave like that. I behave like a nonsensical human being, thinking I ought to be able to ~~know~~ have control where I have absolutely no reason for even deserving that control since I have never done anything in that direction. I assume I am entitled to many things simply by virtue of being alive. And all I am entitled to is that I can continue to breathe. And that I hope that my eyes will not get too bad so that it will receive certain influences from outside and that my hearing still will continue not to be impaired and that by means of touch, by means of a certain posture or tension or whatever I call my behavior forms, I receive certain energies from outside which I take in, which I digest and, because of which, I continue to breathe and to live.

That is me. That is my body. That is my existence. Now with this I

have a certain mind. And I think I am entitled to sit at the right hand of God. And what am I? A little bit of that kind of a -?- a little bit of a being, part of humanity, organic kingdom who happens to run around by a certain name? And there are thousands and thousands of other people exactly like me. They are there. All of us, part of humanity, mankind, organic kingdom, fulfilling a function; being born, living, eating, sleeping ~~and~~, dying. What is there in me to give me an idea that I ought to be able to control myself? What is there in the first place, to control? In the second place, what would control me?

One has to look at oneself really as something, not that you are anybody, not that anyone is anybody, but that we all are exactly alike from the standpoint of even the planets; quite definitely from the standpoint of the sun, let alone the standpoint of His Endlessness or Absolute; that we are little specks on the planet Ors, as Gurdjieff calls it, in the remote corner of the universe. We are just about nothing and Beelzebub will call us slugs. "Oh, yes, those slugs." And you are one. I am one. Everybody is one. Do not lets have any hallucinations about what we, about we, brave, can do; space man; go to the moon? For what? and with what? If I get to the moon I will not even know how to behave. And the sooner I come back from the moon the better it will be, if I ever reach it. Let's not be stupid. Really, if we come down to it, we know so damned little. And we have all kind of ideas about ourselves that we can do this and that. You know, Gurdjieff-little mouse, let it run around. See who is man. I climb on a chair and tee hee hee. --?--. I look in a mirror and my tie is not right good. Now, I am a gentle, am. And someone else says, "But you look -?-. For five minutes I keep on -?- because I happen -?-. I say, "don't let's be stupid.

"My aim is something entirely different. My aim is of a different direction. My aim is not to become wonderful on Earth. For that I do

not need objectivity at all. I can very very well remain unconscious and become a marvelous kind of a person; kind hearted and even earn ten, twenty, thirty thousand dollars. I can even, on the basis of unconsciousness, I can marry. I can even have children - unconsciousness children, yes. And I myself unconscious in making them. Objectivity is a different kind of thing. Objectivity is a different color. It is a color that is permanent. It is a color that never will fade. It is a color that has a quality which is not of this Earth. It is a color I wish if I could reach it. It is something of a state in which I say, "Yes, I become independent; a state in which I say, "I know because I understand;" a state in which I say, "I have reached freedom." It is the state of being. It is not the being of Earth. It is the capability of a man who actually can do at any one time that what is required for him to do in accordance with his understanding and, at the same time, fulfilling his obligations in life on Earth, regarding his personality and also that what is required regarding his position or his relationship towards His Endlessness, toward God, towards the universe, towards the sun, towards the moon, towards the planets; on Earth, regarding everyone on Earth, regarding his family, regarding his profession, regarding, if he is sociologically inclined, that is, regarding the influence he has on people who he has never met. But most of all, that what he is regarding ~~xxx~~ his own conscience which in him is the voice of his God, whichever way he determines it.

We are talking about such things. We are talking about to try to grow up. We are talking about how to extricate oneself out of this kind of a thing which binds us. And that realization of being bound, that is what makes me wish to grow out of it and to try to understand what I will do in order to become what I really think I should be, like I dreamt when I was young; how to become an ideal man or woman, how to really be when I was young I still had to grow, of course, like Baddy, that high, that tall. And my mind and my feelings, they got stuck somewhere. You understand?

A task is for that. A task is for that kind of a life. Try to determine that. Try to find out for yourself what it is you wish in your life first; to be what you can be now; what you are, and then go; to accept that what you are which you have grown thru during your life, your education, everything that has made you, whatever it is. That is your acceptance, that is with which you work. That is for which you become responsible. And, intaking the responsibility, you say, "Now, what can I do with this as its. I want to know how it is, what it is." Then I do. And while I do, I want to be awake. When I can be awake, I will do whatever is necessary. But I will know how to be while I do what I do.

These are the questions that come up/ And we have tasks; a task simply means wake up. This side of your desk, "Here I am" That side of the desk, "There I am" I went from here to there. Was I awake? I moved my legs. Did I see them? Was I aware? Here I am. I am sitting down again. Myself, I am just a little bit of a creature but I am alive and I am awake. When I am awake, I have something else. Then I really am. You understand what I mean? I think you do.

If you want to work, that is another question. And I am not trying to make it more difficult for you. I am trying to put it in the right place for you so that you will understand what is meant by work according to the terminology of Gurdjieff. Not according to the terminology of someone else. Not according to any kind of a religion. Not to any kind of a philosophy that makes you do and continue in exactly the same way as you always have done because it is so nice and so lively and so wonderful. I am not talking about that at all. I am talking about a difficult road of possible development; to understand life and the meaning of life, my place in it and to know what to do. For that, one has to work. It is not going to be given. Mother Nature stops at a certain time. At that time, mankind, certain men, certain people, maybe a few can take over and continue in the direction indicated by

the possibility of what is potential for Mother Nature; that is, you might say Mother Nature's grandmother. There we wish to go. We want to go away ~~in~~ in space, yes. We want to reach the planets without any question. We do not want to go to the moon. We want to reach what is the center of our solar system. We want to reach that what is the center of us in our life. What is the motivating power in one's own life? What is it that makes me alive? What makes me responsible for that what I call my life as manifestation of myself? Of course it is religion. Of course it is a philosophy. Of course it is a way of living. Of course it is necessary for anyone who is serious, for anyone to try to understand what is their place, what are we doing, what are we here for. What is an aim for oneself? How can I go? How can I become free. You know that.

Question: Would you like to give me a task?

Mr. Nyland: Yes, I would like to. What kind of task would you like?

Question: Something that is not involved with a tooth brush.

Mr. Nyland: Oh, was that a bad one?

Question: ??

Mr. Nyland: Then that would be a very good task, wouldn't it? When you brush your teeth, you may as well, you know. Do you start from the right side?

Question: I tried it.

Mr. Nyland: You tried it? You started on the other side? You went up and down? It did not work?

Question: No.

Mr. Nyland: Before you brush your teeth, can you come to yourself and really come to yourself. You stand in front of the basin or wherever it is you brush your teeth. You see yourself then. You close your eyes. You relax. You say to yourself, "Here I am". Try to see yourself, you, in the bathroom, in the house or wherever you are, in New York or in Brooklyn, wherever you live, in New York state. You see, gradually it is as if I get away from myself. And I see myself constantly getting

smaller and smaller. I am in North America and I am there and I am very small. This is me. And now this brushes its teeth. You see what I mean?

I have to have the proper proportions that I am trying to do regarding myself. If that is holy and sacred, I have to have first the relationship towards that what I must, I myself, must assume in posture regarding. And then, when I say, "I wish to wake up", it is as if at ~~xxxxxxxx~~

such a time I really pray for the possibility that it is possible for me to be awake. That I almost say, "I am entitled to be awake", and still I hesitate because I do not know if I really am able to be awake. And I get that when I see that I am really, I am that in reality, that I am nothing at all. And still, I am a human being. And I walk on Earth. And I have all kind of relations. But that what is so small in me is that part of my holiness and that is exactly like the speck to which I am reduced when I constantly remove and the focus becomes almost smaller and smaller because ~~xx~~ the camer of my eye continually reduces until I see myself as I am. And then I see reality.

It is a question of how can I learn to see God in my life. It is important for me to have two things. My ordinary life, it will continue. I will and I hope I will wake up tomorrow. I say, if I take care of myself more or ~~less~~, ~~xxxx~~ I will sleep enough and eat enough and take care of different things that I ought to do not in excess, I will continue until my life span is over, until maybe according to my MM, memento mori. I remember to die at the time when my life line reaches a certain point. My life, it will be finished. This is one. It is the one thing that we see most of the time. We forget the other. Or rather, we do not like to think about it. We want to forget it, because we feel that that we have is more than enough. And perhaps, at times, it is enough. And, for the totality of himankind, of mankind, it is enough. There are thousands and thousands of people who do not have

to become conscious at all. They remain supporting cells in organic kingdom if organic kingdom is one body and each human being is a cell in that body. There are many many cells which are required for support only and do not have a particular function. They are not an eye cell; they are not an ear cell; they are a heart cell; they are not brains. Leave it to such; wh'ever wishes to become that. And maybe if I want to grow up really and fulfill my function and understand it, maybe I would like to be, in organic kingdom, a cell of that kind. And maybe there is a desire in me to migrate to the possibility of becoming either a brain or a heart cell of some kind. Maybe sex cell for the creation of the universe. Who knows? No one will know where it could end, provided I start.

But for that I have to acknowledge that I exist on Earth and that I have a task on Earth and that I will fulfill it and that I will do it with pleasure and not to get away from it and face as Earth my personality with whatever it may be; that I will do whatever is required and, at the same time, that something in me also exists and that is the little speck that is holy and sacred and is very small but has a potentiality of growing. And when it grows and it is full grown, it then will unite with that what originally made it to exist. That is, that was the remant of God in me when I was born.

So there are two things. And I constantly have to keep in mind that one as well as the other is important and that gradually the importance of one will be sacrificed for the possible importance of the other. And that the growth has to be in the direction of that what is not as yet full grown. So, it will surely not be my personality. And that I am will to take that, my personality and to put it on one side of the scale and, on the other side, put on the scale that what is holy. And then see if it wieghs the same; And the more I now add to the particular food for that little cell, the kind of food that is required, the

more it will weigh the scale down and the lighter I will become as personality. I will then, in that sense, grow and fulfill the second kind of a function of knowing that my place is, not necessarily on Earth; but also as a possibility of something that belongs to the next higher level. If that were possible for me to reach it, then I would, at the present time, be willing to sacrifice or, at least, try to understand what it is that is required for me now as I live, day by day, fulfilling my function to do it right, in the way that while I do it, I wake up. "hen I wake up, toothbrush or no toothbrush, when I see myself, I make the attempt to be, at that time, what I should be. And then, at that time, to be fed by something of a different kind and my life would be fulfilling with that kind of food.

It is not anything that we see. It is much more behind that what is mankind. And anyone who can see beyond that what exists and aim for that could be in the ~~xx~~ activity of life as if he ~~xx~~ lives in the beyond. And, in that way, could combine both because he himself is the joining point of that what exists and that what does not exist. And gradually, that what exists becomes of no existence. And that what not exists, gradually becomes of existence. So that then, in that combination, he who is inbetween, fulfilling the function of uniting reality with non reality and arriving for him to the concept of what is absolute for his life.

In that way maybe we can have perspective. We can see ordinary life as we ought to live it and, at least, how we should strive to try to understand a little bit of our ~~xx~~ place, a little maybe each day of a certain kind; but honestly and sincerely to wish to become, if we possibly can, a man, maybe harmonious, in balance - but at least a man.

So maybe next week we talk again a little bit. During this week, I do not know what you should do. You must know for yourself. It is your affair and thank God you do not have to take anyone in account. It is all your own. It is the one thing that is all your own, and always will remain your own. Not even the Archangel Gabriel can ask you for it.

..... ~~.....~~ I hope you can work.